

RAQUEL MARTÍN SÁNCHEZ, Sorceresses in the New Hispanic Colima: In Search of a Feminine Genealogy in Medical Practice (*Hechiceras en la Colima Novo-hispana: en busca de una genealogía femenina de la práctica médica*, p. 33). This article looks at, from the thinking of sexual difference and from, in the main, inquisitorial and civil accusations, the practices developed in the New Hispanic Colima by women accused of sorcery and/or witchcraft with the objective of reconstructing a feminist genealogy of specialists in the medical practice that recognises the scientific authority of those women. The supposition from which this work sets out is that also in Mexico and more specifically in Colima, women have always been healers, in spite of the fact that they may have received other names for cultivating this kind of knowledge such as witches or sorceresses, and although their medical knowledge may not have been recognised as such by the patriarchal socio-symbolic order, which throughout history has designed and put into action diverse strategies of exclusion to put a stop to women's health practice.

Using the analysed documents, I try to show that many women acquired knowledge that was related to medicine in an informal way, as the result of the development of their traditional roles as healers in the domestic sphere and in attending births, and that through the development of these activities real networks of women were formed which shared and transmitted to one another extensive knowledge of the material; something which was opposed to the official medical knowledge that from the sixteenth century onwards others fought strongly to institutionalise in the territories of New Spain.

MARINA TERRAGNI, *Maid and Lady of the House: There's a Lot of Politics There (Asistenta y señora de la casa: ahí hay mucha política, p.61)*. Differing from the thesis of Barbara Ehrenreich in the book *Global Woman* (2004), this article analyses the centrality of relationship in the economic exchange between the woman who gives work and the cleaning woman, and the immediate political quality of this relationship. In discourses on work, we always find the preoccupation with getting rid of the relationship, in order to make this fundamental distinction. When one says responsibly "it is work", one means to say that it is not pleasure, it is not passion, it is not love, it is not a bond; rather it is a being there conditioned by duties and rights. But in the work relationship between the "giver" of work and the cleaner, the distinction is not sustainable. Precisely because love, bonds and care are the live material that is being dealt with and exchanged, and the symbolic form of money – which is and should continue to be there with all its corollary of rights – it is not enough to configure and contain the magma of life material with which it has to do, which overflows and asks to be said and represented with the word "relationship", understood as a continuing interlacing one with the other, without excluding conflict in any way, in the daily negotiation of living things. A negotiation of the need to love old people and children, but also the adults who have to be nourished, cleaned and attended as is due, and the house which has to be welcoming and to transpire love. That is, that this work relationship is extremely interesting and paradigmatic because it places emphasis on a decisive argument of women's politics: the centrality of relationship in work, in all work.

ASUNCIÓN LÓPEZ CARRETERO, *The Politics of Bonds (La política de los vínculos, p. 69)* In the text I set out from the symbolic dimension of violence, violence that forms part of our life experience and I want to broach it in order to look at the danger of the feminine opening when a lack of measure in the relationship appears. Physical mistreatment is the tip of the iceberg that in a brutal way makes evident to us the disorder in relationships between the sexes. The disorder is produced

when the relationship is not political because it is not thought of from the setting out of the self, but from the attachment to the ego that prevents being.

In this sense I want to speak of the politics of bonds. Of the bonds that are faithful to otherness without becoming a tie, without substituting the opening of the relationship, trying to brim over because this opening exists to remain forever open.

For this reason I believe that the way that guides me in order to let go of the symbolic that has made violence thinkable, is the knowing how to love of the mother, to take on the feeling of the relationship that is transmitted to us in its fidelity to otherness.

A danger of this lack of measure, of this disorder, is that women try to fill the "less" of men's opening to love with a handing over of their "plus" out of our fidelity to bonds.

In this way the opening to that which is different to me, that the feminine body signals, can be a fountain of unhappiness if we lose the sense of relationship.

The relationships of dialectical contraposition are those which have predominated in my experience of relationship and in my life I have oscillated between a defensive attitude for fear of falling into relationships of submission or alternately dependence that I have generated in my confusion.

The exile from the symbolic order of the mother, that I think in men is a self-imposed exile, has different consequences for men and women. Because of what I have lived I believe that some men have an impulse to flee towards the future, to a disconnection and a lack of control in some cases of the feelings of frustration, and an unrecognized dependency that generates violence.

For me, as for other women, this open wound that implies the forced

separation from the origin produces a lack of being and a great sadness. This open wound did not find consolation in the emancipated woman that I tried to turn into.

I have had to learn a way of getting close and separating that does not lead to either fusion or disconnection, neither to bonds that are ties but yes to an opening with fidelity to my being woman.

Because of this to recognize the authority of the mother is a change in civilization, because it restores the sense of yes and therefore introduces a measure in the relationship of opening with the other. In this way, little by little the confusion goes away and confidence re-emerges.

I believe that in men this failure in recognizing the authority of the mother leads them to believe in their own omnipotence and to experience vulnerability as an aggressive and destructive feeling.

The man who is self-exiled from the symbolic order of the mother is centred on himself and is not prepared for a truthful relationship of otherness. The woman with measure and fidelity to herself returns to him to an image in which he sees himself as sheltered and walled inside his "ego" and this profound contradiction in his being generates violence in him.

And for this reason, I have been able to understand that, for women, the exit to these violent situations comes from the hand of liberty that signifies a political relationship with another woman in whom one recognizes authority.

Love is a necessity that has to give itself together with the recognition of the other; the mediation of love is more a feminine experience, a mediation that tries to displace the confusion in the relationship and give to it an order, a measure.

Men have lost the symbolic horizon of patriarchy. Some in a hidden way

or a manifest way want to maintain it. However, there exists, I also see, a masculine desire for difference and for feminine authority; perhaps it is necessary to think through feminine mediation once again in a big way in order to create bridges with the masculine desire that could connect with love.

With the expression "the politics of bonds" I want to also name these bridges that sustain the bonds of commitment, - not of ties, nor submission, nor of violence, and yes of fidelity to otherness; bonds that women propose from an opening in relationship, in relationship without end.

MARÍA-MILAGROS RIVERA GARRETAS, *Masculine Rage in Face of the Other (La cólera masculina ante lo otro*, p. 81). Some years ago, many feminists thought that violence against women would disappear when each woman could take the liberty to leave a situation of mistreatment. Today we experience that this has increased the risk of being murdered. What is happening? I think that violence against women derives from the fact that women have a world of their own - "a room of one's own", Virginia Woolf called it -, a world that tries to orient itself by the signs of Love, taking on the weakness, dependency and vulnerability that love requires and that are the most political things that there are. This world is, for many men, their irreducible other. The end of patriarchy has left women's own world naked, in all its grandeur. This world does not allow itself to be reduced by power (a masculine invention). The man that does not accept that a woman has her own world tends to burst out in rage and use violence to destroy it. That women might take power in order to confront masculine rage would complete their destruction because, in displacing us to the house of the master, we would abdicate out of love. For this reason, violence against women is not a question of power but a question of the symbolic order. This will be understood better if I say that it had a lot in common with the witch hunt in the modern West. It is surprising that from instances of social power they should act with so much violence against women that did not have power. But it was not a question of the powerful against the weak, but of

the sense that each of the parties in conflict gave it and gives to life and to relationships; that is to say, to the symbolic. Sense is the nucleus of genuine politics, that which favours harmony. I think that, today, we continue looking, still feeling our way, for the political sense of what a woman feels when she is attacked, that which we other women feel when this happens and, also, that which the shared world of women and men feels in the face of this daily tragedy. We continue looking for the mediation in order to think it and to say it, taking this experience out of the public/private antimony, which was in patriarchy a foundation of the politics with power. But the foundation of politics is not fixed across time; rather it is alive; for this reason, it changes with reality. I sustain that violence against women indicates that, today, the foundation of politics is the relationship of the sexes and between the sexes: that is to say, sexual politics, and that these politics are oriented towards the politics of women. It is no longer the vote, or the place that is occupied in the relations of production, nor patriotism but rather these relations of the sexes and between the sexes that were radically transformed by women in the last third of the twentieth century. Historical changes bring violence if they are not able to be put into words.

COL·LECTIU LES RANES, *From the Corners of Our Bodies (Des dels racons del nostre cos*, p. 95). In our work we investigate how to open up a path towards the unconscious. Opening up consciousness in different parts of the body we sharpen its sensitivity and through movement feelings, images, memories, appear to us, ... In spite of the fact that at the beginning the word violence did not stimulate our creativity because it frightened us, little by little, alternating improvisations of body and voice with readings and conversations, we started to find the word violence in our own paths. Five different paths that transformed pain, in the freedom to be.

REMEI ARNAUS MORRAL, *Mediation in education (La mediació a l'educació*, p.101) In this article I look at the way in which the love of

relationship brought me to love education. There is no education without a practice of relationship. And for that practice of relationship to be fructiferous, it is necessary for the human creatures who enter into relationship to allow themselves to be transformed, as Milagros Rivera says, by the relationship itself, but without either of the two involved becoming reduced, negated. That transformation that takes place in relationship is made possible by the art of mediation. The negation of the other, the negation of the substance of which one is, takes place when love, which is having the availability to receive the other for its own sake, is aborted and thus the mediation is paralyzed or cancelled. Love as a mediator of the educational relationship is the thread that I desire to unravel.

M^a MILAGROS MONTOYA RAMOS and JUAN CANTONERO FALE-RO, In *Feminine and in Masculine: Sexual Difference in the Classroom* (*En femenino y en masculino: la diferencia sexual en el aula*, p. 109) We offer this text, written in two alternating voices, intending to give answer to these questions: Why do we choose the work of educating? What has happened to us as a result of making the cut of sexual difference? How do we live educational practice from our difference? And how can the presence of women be made visible in the teaching of history? To think and to talk about our educational practice in the first person, from sexual difference, recognizing the authority of the mother tongue, has had true effects for we who narrate. We have learned from María-Milagros Rivera Garretas that today what we call sexual difference was also to be found in the medieval teaching of the two infinities. God and the 'primary material' since woman is a whole and man is a whole, but she and he belong to the same species and inhabit one world. To recognize this difference in practice has meant to speak in the first person, to displace the abstract in order to give way to life, to look for the link between that which is thought and that which is done, to educate in love taking the mother into account, to assume the grandeur and the difficulty of being a teacher, taking to the classroom the plus of difference and recognizing that, in relationship with the school curriculum of the material of history,

we have a pending task: to make visible the historical contribution of women and change the historical gaze or interpretation in the didactic work of primary and secondary studies in order that history serve as part of life.

PEPI DOMÍNGUEZ CANO, MARÍA ORTÍ MASSAGUER y TERESA GONZALO DEL MORAL, *Titània- Tascó: Women for Health "Twenty Years of Experience in Relation to Creativity (Titània-Tascó: Dones per la Salut "20 anys d'experiència en relació amb la creativitat, p. 141)* are the ones responsible for and the coordinators of Titània-Tascó, a place in which the health of and for women, especially that which has to do with feminine sexuality and maternity (pregnancy, birth and parenting), is created and recreated. Titània, which is also a work space, is 20 years old. A period full of experiences and relationships that have given meaning to a doing which is based on listening, expression and feminine feeling, that has been woven around the feminine capacity to be two (in the precious words of M.-Milagros Rivera). Titània rose into being from desire. The desire to give an answer to other desires, those of women who wanted to live their health and their maternity in the first person, which is to say, in an intense, conscious way that is different to that which the protocols say it should be, feeling comfortable, tranquil, cared for and free. And it arose also from the desires of some health professionals who wanted to find meaning in their professional practice, who wanted and want to offer and/or learn a new form of doing that considers the other, not as a patient but as a "maker". That recognizes their knowledge about their body and their life.

Naming the experience of maternity is not always easy; patriarchy has tried to make it invisible or, producing almost the same effect, mystify it. And neither of these two places is a place of reality. Thus it is important to name, from each woman, the capacity, and also the form and way in which each woman who wants to be a mother, is a mother. Accompanying her to find this place of freedom and with it, meeting it oneself, is the sense that makes us act and moves us.